

Biography of Maqdam Shaikh Ahmed Langer Dariya



Tomb of Maqdam Shaik Ahmed Langer Dariya

In the praise of Maqдум Shaikh Ahmed Langer Dariya



Tomb of Hazrat Maqдум Shaikh Ahmed Langer Dariya

In the praise of Maqдум Shaikh Ahmed Langer Dariya

Oh Shah of Balaq, you are the king of the world.

And there was no such person during his lifetime.

Your ancestors migrated to India for Islamic work.

Oh Shah of the world, you died centuries ago.

But your name and good fame is still found in India
Like your ancestor, you are great and have done well.
Which is famous and known, as your sayings suggest.
And spread Islamic knowledge throughout the world.
Oh Shah, you have saved the ship in the sea of water.
All persons know you have saved the people in the ship.
Hafeez has written the book for the first time in English.
Kindly extend your help and make it a guide book for all.
By Mohammed Abdul Hafeez.

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2.The eleven principles of Naqshabandia Sufi chain



Mausoleum of Hadrat Khaja Bahuddin Naqshaband

The first eight principles are from 'Abd ul-Khaliq Ghujduwani (d. 1220). The final three principles were added by Baha ad-din Naqshband (d. 1389).

1.Awareness in the Breath/Awareness in the Moment (Hush dar dam)

"Every breath which is exhaled from within must be exhaled with awareness and presence of mind and so that the mind does not stray into forgetfulness."

Baha ad-din Naqshband said: "The foundation of our work is in the breath. The more that one is able to be conscious of one's breathing, the stronger is one's inner life. It is a must for everyone to safeguard his breath in the time of his inhalation and exhalation and further, to safeguard his breath in the interval between the inhalation and exhalation."

As the seeker becomes occupied with the exercise of the moment (i.e. remembering the breath), he turns his attention from remembering the past and thinking of the future, and focuses on each breath until it is expired.

Sa'd ud-din Kashghari added: "*Hush dar dam* is moving from breath to breath so there is no heedlessness but rather there is presence, and with each breath that we take should be the remembrance of the Real."

Sheikh Abdul Janab Najmuddin al-Kubra said in his book, *Fawatih al-Jamal*: "*Dhikr* (remembrance of God in the breath) is flowing in the body of every single living creature by the necessity of their breath—even without will—as a sign of obedience, which is part of their creation. Through their breathing, the sound of the letter 'Ha' of the Divine Name Allah is made with every exhalation and inhalation and it is a sign of the Unseen Essence serving to emphasize the Uniqueness of God. Therefore it is necessary to be present with that breathing,

in order to realize the Essence of the Creator."

The name Allah, which encompasses the ninety-nine Names and Attributes, consists of four letters, Alif, Lam, Lam and Hah (ALLAH). The people of Sufism say that the absolute unseen Essence of Allah Exalted and Almighty is expressed by the last letter vowelized by the Alif, "Hah." It represents the Absolutely Unseen "He-ness" of the Exalted God (*Ghayb al-Huwiyya al-Mutlaqa lillah 'azza wa jall*) in which the mystic loses his separate identity with every "hah" in his breath.

The first Lam is for the sake of identification (*tacrif*) and the second Lam is for the sake of emphasis (*mubalagha*).

The soul has long been thought to be in the breath. "For the early thinkers the soul was visualized sensuously as a breath- body." Awareness of the breath makes us aware of the soul and the inner body, inner self, which belong to the moment.

In the path of the Khwajagan awareness in the breath is a very great principle. Those in this path regard it a great transgression to become unconscious of the breath.

2. Watch your Step! (*Nazar bar qadam*)

Direct yourself constantly towards the goal.

Sa'd ud-din Kashghari added: "Looking upon the steps means that the seeker in coming and going looks upon the top of his feet and thereby his attention is not scattered by looking at what he should not look at." When the beginner's attention is taken by shapes and colors outside of himself, his state of remembering leaves him and is ruined, and he is kept from his objective. This is because the beginning seeker does not have the power of the "remembrance of the heart," so when his sight falls upon things, his heart loses its collectedness, and his mind becomes scattered.

Watch your step can also refer to watching circumstances, feeling when is the right time for action, when is the right time for inaction, and when is the right time for pause. Some have

said that *Nazar bar qadam* is an expression which refers to the wisdom inherent in one's natural disposition.

Fakhr ud-Din Kashifi added: "*Nazar bar qadam* may be alluding to the seekers traveling through the stages of breaking from existence and putting behind self- love."

Of these three interpretations, the first refers to beginners' use of this aphorism, the second refers to those in mid-progress on the Way, and the third to the Attainers.

3. The Journey Home (*Safar dar watan*)

Your journey is towards your homeland. Remember you are traveling from a world of illusion to a world of reality. The wayfarer travels from the world of creation to the world of the Creator.

The Journey Home is the transformation that brings man out of his subjective dream state, so that he can fulfill his divine destiny.

From the *Rashahat-i 'ayn al-hayat*: "[The journey home refers to] that traveling which the seeker makes within his human nature. In other words, travel from the qualities of humankind toward the angelic qualities, moving from blameworthy qualities to laudable ones." Sheikh Ahmad Sirhindi (d. 1624) said: "This blessed expression [traveling in the homeland] means traveling within the self. The source of its results lies in putting the final [practice] at the beginning, which is one of the characteristics of the Naqshbandi Way. And although this [inner] traveling can also be found in other *tariqas* [schools of Sufism], [in those] it is found only in the end after the 'traveling on the horizons' [referring to the Qur'anic verse (41:53): 'We will show them Our signs on the horizons and within their selves until they know He is the Real']."

"Traveling on the horizons" is traveling from place to place. At the beginning of the journey it can mean leaving home to find a guide or teacher. Also it happened in former generations that when the wayfarer had become established in a place, got accustomed to it and become familiar with its people, they took

on traveling in order to break down habit and comfort and cut themselves off from renown. They would choose travel in order to experience complete emptying.

It means traveling within oneself, looking at oneself, examining oneself and one's reactions, and how they act upon one.

This reflects the stress that the Naqshbandi path puts on the inner states, stages, processes.

Be an external resident and let your heart travel.
Traveling without legs is the best kind of travel.

4. Solitude in the Crowd (*Khalwat dar anjuman*)

There are two kinds of retreat. One is the outward kind in which the seeker, far from people, sits alone in his cell until he comes into contact with the spiritual world. This result comes about because the external senses withdraw themselves and the inner senses extend themselves to signs from the spiritual world.

The second kind of retreat is the hidden one, where the seeker is inwardly witnessing the secrets of the Real while he is outwardly surrounded by people. *Khalwat dar anjuman* is of this second type of retreat: outwardly to be with people, inwardly to be with God.

In all your outer activities remain inwardly free. Learn not to identify with anything whatsoever.

Khwaja Awliya Kabir, one of the deputies of 'Abd ul-Khaliq Ghujduwani, explained *khalwat dar anjuman* as follows: "'Retreat within the crowd' is that state when one is so constantly and completely absorbed in divine remembrance that 'one could walk through the market-place without hearing a word.'"

They are with their Lord and simultaneously they are with the people. As the Prophet said, "I have two sides: one faces my Creator and one faces creation."

'Abd ul-Khaliq Ghujduwani himself was known to say: "Close the door of the formality of *sheikhhood*, open the door of friendship. Close the door of *khalwat* (solitary retreat) and

open the door of *suhbat* (companionship)." Baha ad-din Naqshband said in this connection: "Our path is in companionship. In [physical] retreat there comes fame and with fame comes calamity. Our welfare lies with the assembly and its companionship, on condition that [self-] negation is found in one another."

When Baha ad-din reached Herat on his journey to Mecca, the Amir Hussein arranged a gathering in his honour. At the assembly the Amir asked him, "Since with your Presence there is neither audible *dhikr*, nor voyaging, nor audition of special music and poetry, what is your path?" He answered, "The pure words of the tribe of 'Abd ul-Khaliq Ghujduwani, which are 'retreat within the crowd,' and we follow in their Way." "What is retreat within the crowd?" the Amir asked. "Outwardly to be with the people while inwardly to be with God," said Naqshband.

The Amir expressed surprise and asked whether this was actually possible. Baha ad-din replied that if it were not possible God Most High would not have indicated it in a Qur'anic verse which describes those who are not distracted from the remembrance of God even while in the marketplace: "Men whom neither business nor profit distracts from the recollection of Allah" [24:37]. This is the way of the Naqshbandi Order.

Ahmad Faruqi Sirhindî, Mujaddid-i-alf-i-thani (the Renewer of the second millennium), said: "Retreat within the crowd is derived from traveling in the homeland since if traveling in the homeland is properly accomplished, then retreat within the crowd will properly occur. The seeker within the diversity of the crowd travels in his own land, and the diversity of the horizons finds no way into the meditation cell of his inner self. This treasure will manifest with difficulty at the beginning and with no difficulty in the end. And in this *tariqa* it is the portion of the beginning while in other paths it is at the end. This is so because the treasure is derived from traveling within the self (with presence in the moment), which is at the beginning of this path, while traveling on the horizons takes place simultaneously. This is the opposite of the other paths which make the traveling on the horizons the beginning and the traveling within the self the end."

In the words of al-Kharraz: "Perfection is not in exhibitions of miraculous powers, but perfection is to sit among people, sell and buy, marry and have children; and yet never leave the presence of Allah even for one moment."

A Inconstant Stranger To Communion with the Beloved within the world.
 Those endowed with Such beauty are rare indeed
 in this world.

5. Remembrance (*Yad kard*) Concentration on Divine Presence.

For the Naqshbandiyya remembrance is practiced in the silent *dhikr*.

Keep God, the Beloved, always in your heart. Let your prayer, *dhikr*, be the prayer of your heart.

According to Khwaja Ubaydullah Ahrar, "the real meaning of *dhikr* is inward awareness of God. The purpose of *dhikr* is to attain this consciousness." The purpose of the *dhikr* is to keep one's heart and attention entirely focused on the Beloved in love and devotion.

The *dhikr* is not just repeated as words, but is in the heart.

Remembrance of the tongue becomes remembrance of the heart. Abdu'l-Qadir al-Gilani said: "At the first stage one recites the name of God with one's tongue; then when the heart becomes alive one recites inwardly. At the beginning one should declare in words what one remembers. Then stage by stage the remembrance spreads throughout one's being—descending to the heart then rising to the soul; then still further it reaches the realm of the secrets; further to the hidden; to the most hidden of the hidden."

6. Returning (from distraction), Going Back (*Baz gasht*)

Travel one way. The return to God. Single-minded pursuit of divine truth.

This means banishing and dispelling every thought, good or bad, that comes to mind involuntarily during the *dhikr*. When performing the remembrance the heart is required to attain the calm contentment of: "Oh Allah, my goal is You and Your good pleasure; it is nothing else!" So long as there is any space left in the heart for other interests, such calm contentment cannot take shape, and the remembrance cannot be genuine. Even if this

tranquility cannot be attained at the outset, one must not abandon the remembrance, and it is necessary to persist in its performance until this feeling is acquired.

The meaning of *baz gasht* is the return to Allah Exalted and Almighty by showing complete surrender and submission to His Will, and complete humbleness in giving Him all due praise. The reason, mentioned by the Holy Prophet in his invocation, *ma dhakarnaka haqqa dhikrika ya Madhkar* (“We did not Remember You as You Deserve to be Remembered, O Allah”), is that the seeker cannot come to the presence of Allah in his *dhikr*, and cannot manifest the Secrets and Attributes of Allah in his *dhikr*, if he does not make *dhikr* with Allah's support and with Allah's remembrance of him. As Bayazid Bistami (d. 874) said: “When I reached

Him I saw that His remembering of me preceded my remembrance of Him.” The seeker cannot make *dhikr* by himself. He must recognize that Allah is the one making *dhikr* through Him.

“Beloved, you and your approval are my purpose and desire.” This attitude will rid one of impure thoughts and distractions. It relates to the path of absorption. One Sufi was concerned that he was not sincere, and was ashamed. So his *sheikh* took him to a Sufi who was on the path of absorption, and this *sheikh* told him that absorption, not hair-splitting, would free him from his problem. The wayfarer realized that in his worry about his dishonesty and shame, his wants and needs, he had been focused on himself, separating himself from his Beloved.

According to Khwaja Ahrar, the saying “returning” means that we have within us the goal of our striving. The seeds of transformation are sown in us from above and we have to treasure them above all possessions.

7. Attentiveness (*Nigah dasht*)

Struggle with all alien thoughts. Be always mindful of what you are thinking and doing, so that you may put the imprint of your immortality on every passing incident and instance of your daily life.

Be watchful. Be aware of what catches your attention. Learn to withdraw your attention from undesirable objects. This is also

expressed as "be vigilant in thought and remember yourself."

Nigah means sight. It means that the seeker must watch his heart and safeguard it by preventing bad thoughts from entering. Bad inclinations keep the heart from joining with the Divine.

It is acknowledged in the Naqshbandiyya that for a seeker to safeguard his heart from bad inclinations for fifteen minutes is a great achievement. For this he would be considered a real Sufi. Sufism is the power to safeguard the heart from bad thoughts and protect it from low inclinations. Whoever accomplishes these two goals will know his heart, and whoever knows his heart will know his Lord. The Holy Prophet has said, "Whoever knows himself knows His Lord."

Sa'd ud-Din Kashgari said: "The seeker must, for one hour or two or whatever he is capable of, hold onto his mind and prevent thoughts of other [than God] entering." Another description from the *Munahej ul-Sair* has it that: "[*Nigah dasht* is the] guarding of the special awareness and presence which have resulted from the noble *dhikr*, so that remembering of anything other than the Real does not find its way into the heart/mind."

Yet others have written that *nigah dasht* also applies to the time of the *dhikr* itself: "*Nigah dasht* is when the seeker at the time of the *dhikr* holds his heart/mind upon the meaning of LA ILAHA ILLA 'LLAH so that thoughts do not find entrance into his heart, because if thoughts are in the mind then the result of the *dhikr*, meaning presence of the heart/mind, will not manifest." It has also been said, "*Nigah dasht* is an expression meaning the prevention of the occurrence of thought at the time one is occupied with [repeating] the fragrant sentence [of LA ILAHA ILLA 'LLAH]."

Abdul Majid Il Khani said that the meaning of preserving the heart/mind from incoming thoughts is that *they lose their hold on the mind*. In this connection Khwaja Ubaydullah Ahrar said: "The meaning of preserving the mind [from thoughts] is not that the seeker can avoid thoughts at the beginning [of his attempts], but rather that *thoughts do not disturb the attendance and presence*[required for the *dhikr*]. [Thoughts] can be likened to straw which has fallen onto moving water and yet the water is not prevented from its course. 'Abd ul-Khaliq Ghujduwani said: "It isn't so that thoughts never enter the heart/mind, but rather

that at times they do and at times they do not." His statement seems to be supported by Khwaja 'Ala al-Din al-'Attar who reported: "Succeeding with thoughts is difficult or even impossible. I preserved my heart for twenty years from thoughts, after which they would still appear but they then found no hold there."

8. Continued Remembrance / Perpetual Invocation (*Yad dasht*)

Constant awareness in the presence of God. "The complete experience of divine contemplation, achieved through the action of objective love."

Those on the path maintain that when inner love is always present in one's dealings with the world, then one has achieved this mindfulness.

This is the last stage before transformation is completed. The seeker becomes aware that his loss of "self" will be compensated by objective love. The humiliation (abnegation of self) that leads to this stage ceases to touch the seeker for he discovers the unlimited joy that Truth will bring.

Yad dasht refers to the durability of the awareness of the Real in the path of "tasting" (living in the multiplicity of illusion). In the *Rashahat-i 'ain al-Hayyat* it is stated: "Some have said that this is a perceiving/witnessing which is the domination of witnessing the Real in the heart through essential love."

Ubaydullah Ahrar said: "*Yad dasht* is an expression meaning the durability of the awareness of the Glorious Real." He said further: "It means presence [with God] without disappearance."

Regarding the use of the term for the period of the *dhikr* itself it has been said: "*Yad dasht* is that which the *dhakir* (person practicing *dhikr*) during the *dhikr* maintains [fully the meaning of] negation and affirmation in his heart in the presence of the Named."

Khwaja Ubaydullah Ahrar has described the principles five through eight as following each other in this manner: "*Yad kard* (Remembrance) refers to the work of invoking/remembering. *Baz gasht* (Returning) means turning to the High Real in the manner that when saying the fragrant sentence of the *dhikr* the

seeker follows this in his heart with "God you are my true goal!" and *nigah dasht*(Attentiveness) is the holding on to this turning [to the Real] without words. *Yad dasht* (Recollection) means constancy/firmness in [the holding on of] *nigah dasht* (Attentiveness)."

9. Awareness of One's State of Mind / Time (*Wuquf-i-zamani*)

Baha ad-din Naqshband said that this consciousness is the maker and guide of the disciple. It means to be attentive to one's state of mind at any given moment and to know whether it is a cause for giving thanks or for repenting.

It means: To keep account of one's temporal states. To distinguish presence, *huzur*, from absence, *ghaflat*. Baha ad-din described this as "self- possession" or "mindfulness." He added that one should always be grateful when one returns to a state of presence.

In *wuquf-i-zaman* the seeker remains constantly aware of his changing states. Baha ad-din Naqshband explained: "*Wuquf-i-zamani* is the work of the traveler on the Way: to be attentive of his state, and to know whether it is a cause for giving thanks or for repenting, to give thanks while feeling spiritual elation, and to repent while in spiritual dryness or contraction."

He also stated: "The foundation of the work of the seeker has been established in the awareness of time [exercise] as seeing at each moment whether the perceiver of breaths is [breathing] with presence or with forgetfulness."

Maulana Yaqub Charkhi, in his *Explanation of the Names of Allah*, said: "Khwaja [Naqshband] instructed that in the state of *qabz* (contraction) one should seek God's forgiveness, whereas in the state of *bast* (expansion) one should offer thanks. Close observation of these two states constitutes *wuquf-i-zamani*." *Wuquf-i- zamani* of the Naqshbandi path is equivalent to the term "*mohasseba*"(keeping account of/close observation) used by other Sufis.

Jami, in the *Resalah-i-nuria*, said:"*Wuquf-i-zamani* is a term meaning the keeping account of the times one passes in [a state of] dispersal (*tafriqah*) or collectedness (*jam'iyyat*)."

10. Awareness of Number (*Wuquf-i-adadi*)

An expression meaning the observation of the number of individual repetitions of the *dhikr*. Jami said: "*Wuquf-i-adadi* is the observation of the number of *dhikrs* and of whether this [observation] yields results or not." According to Baha ad-din Naqshband, "The observation of the number of repetitions of the *dhikr* of the heart is for gathering thoughts/mental activity which are scattered."

According to Khwaja 'Ala al-Din al-'Attar, "The important thing is not the number of repetitions but rather the composure and awareness with which one makes them."

According to Baha ad-din Naqshband, this awareness is the first stage of entry into the spiritual world.

This could also mean that for beginners, reading about the achievements and states of consciousness demonstrated by those advanced in this practice would be helpful, since in reading about another's state of nearness, one acquires a certain quality of inner inspiration.

For advanced disciples, this technique, which facilitates the initial stages of acquiring inner intuition and inspiration, brings a consciousness of the unity of diversity:

This diversity and proliferation is all but a show, The One is manifest in the all.

Diversity, if you look with open eyes, is naught but unity. No doubts for us, though there might be in some minds. Though appearance is in numbers, the substance is but one.

(It should be noted that inner inspiration, that understanding which brings the practitioner and people on the path closer to higher teachings, comes through divine grace and is not due to mind discoveries. "Knowledge comes from grace. The difference between divine inspiration and divine knowledge is that divine knowledge comes through internalizing the light of the Essence and the divine attributes, while divine inspiration is gained through receptivity to inner meanings and those types of instructions which manifest within the practitioner.")

11. Awareness of the Heart (*Wuquf-i-qalbi*)

The heart becomes aware of God. This marks the awakening of divine love. The individual becomes aware that his existence is an obstacle to his final transformation and he no longer fears to sacrifice it because he sees for himself that he will gain infinitely more than he loses.

Wuquf-i-qalbi has been described as having two meanings. One is that the seeker's heart in the midst of the *dhikr* is conscious and aware of the Real. On this point Khwaja Ubaydullah Ahrar said: "*Wuquf-i-qalbi* is an expression meaning an

awareness and presence of heart toward the Most High Real felt in such a manner that the heart feels no need of anything except the Real." This meaning is similar to that of *yad dasht*.

Heart consciousness means heart's resting with the Beloved, as if nothing and no one else existed.

The other meaning is that there is awareness of the heart itself. In other words, the seeker during the time of the *dhikr* is attentive to the cone-shaped heart which is the "seat of subtlety," and prevents it from becoming unaware during the saying of the *dhikr*.

Baha ad-din Naqshband did not consider it necessary to hold the breath during the *dhikr* as is done in some *tariqas*, even though he considered that practice to have its benefits; nor did he consider essential the *wuquf-i-zamani* and *wuquf-i-adadi* (awareness of time and awareness of number). But according to the *Qodsîyyah* he considered "the observance of *wuquf-i-qalbi* the most important and necessary because it is the summary and essence of the intention of the *dhikr*."

Like an expecting mother-bird, sit watchfully on the egg of your heart, Since from this egg will result your drunkenness, self-abandoned, uproarious laughter and your final union.

This description of the Eleven Principles is compiled from a number of sources, including:

Introduction to the *Qodsîyyah* (Holy Sayings of Baha ad-din

Naqshband), Edited and annotated by Ahmad
Tâhirî `Irâqî. Tehran, 1975.

· Molana Fakhreddin Vaaez Kashefi. *Rashahat-i 'ayn al-hayat*
(Trickles from the Source of Life), Volume I,
Nuryani Charitable Foundation, Tehran 1977.

· Hasan Shushud. *Masters of Wisdom of Central Asia*,. Moorcote,
Yorkshire: Coombe Springs Press,
1983.

· J. G. Bennett. *The Masters of Wisdom*, Santa Fe, New Mexico:
Bennett Books, 1995.

When Hazrat Shah Naqshbandؒ was a young man, he went to Makkahtul Mukarrama to perform his obligatory pilgrimage. When he arrived, he was met by Hazrat Khizr (may Allah be pleased with him), who blessed him with his teachings and granted him a new cane as a gift. In Bukhara, this cane grew into a beautiful tree that gave shade to the area around Shah Naqshband's tomb for hundreds of years.

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Yours sincerely,

Ralph Hannah
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An appreciation of the work of the author by Iftekhari Silsila

This note shows as an appreciation of Iftekhari Silsila for the work of the translation of the below book by the author and adding of this book ‘Muslim saints and Mystics‘ (Tadhkirtal Aliyah by Farid al-din Attar) which is very famous in the Western world among the English knowing persons and on their website.

The link is as follows, which showing the author’s name in the book as Mohammed Abdul Hafeez R.A., on their website. Its link is as follows

[www.silsilaeiftekhari.in/SufiBooks/140/Mohammed%20Abdul%20Hafeez%20R.A/Tazkara-tul-Aulia%20\(Memories%20of%20the%20Saints\).aspx](http://www.silsilaeiftekhari.in/SufiBooks/140/Mohammed%20Abdul%20Hafeez%20R.A/Tazkara-tul-Aulia%20(Memories%20of%20the%20Saints).aspx)

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About Hafeez Anwar

He is a well-known author, some of his books are a fascination for readers like in the Hadrat Khaja Shamsuddin Turk & Hadrat Bu Ali Qalandar book, this is one of the most wanted HAFEEZ ANWAR author readers around the world.

Dear All

Salam

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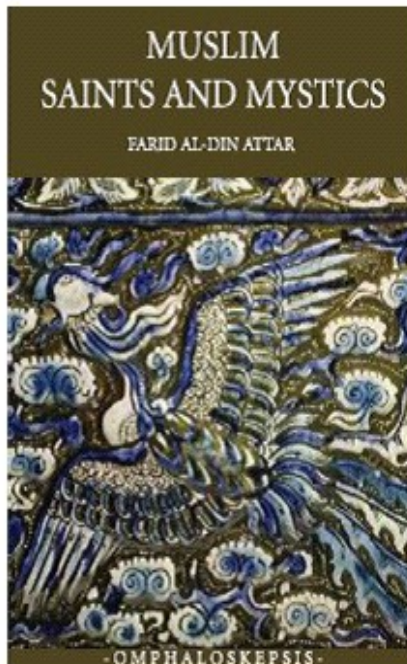
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Author's Introduction

The publication note in the Second Episode by Mr. David Rosenbaum
of the New York Times

Muslim Saints and Mystics

Attar



Farid al-Din Attar is considered one of the preeminent mystical poets of the Persian literary tradition. The duration of his life is uncertain, though he can be placed in the 12th and 13th centuries C.E. Born in Nishapur in what is today Iran, Attar apparently was a pharmacist, but little information about his personal life is known. During his lifetime he is believed to have written approximately 9 books, including such famous works as the *Manteq al-Tayr* (The Conference of the Birds) and the [Ilahi-Nama](#) (The Book of God).

[Muslim Saints and Mystics](#) is an abridgement, translated by A.J. Arberry, of Attar's only known prose work: *Tadhkirat al-Auliya* (The Memorial of the Saints), which he worked on throughout much of his life and which was available publicly before his death. In what is considered the most compelling entry in this book, Attar relates the story of the execution of Hallaj, the mystic who had uttered the words "I am the Truth" in a state of ecstatic contemplation. Arberry's translation is an abridgement; the entry on Owaise al-Qarani translated by Mohammed A. Hafeez, omitted in Arberry's text, is included at the following link: [Owaise al-Qarani](#).

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Owaise of Qarni

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On him, which were explained by the prophet. Then Owaise of Qarni . . .
Translated from Urdu to English by Mohammed A. Hafeez, B.Com.
Hyderabad, India. , reference book . . .

www.omphaloskepsis.com/ebooks/pdf/Owaise.pdf.And

Tadhkiratal-Auliya' by Farid-AL-Din Attar

Introduction

Farid Al-din Attar is considered one of the preeminent mystical poets of the Persian literary tradition. The duration of his life is uncertain, though he can be placed in the 12th and 13th centuries C.E. born in Nishapur in what is today Iran. Attar apparently was a pharmacist but little information about his personal life is known. During his lifetime he is believed to have written approximately 9 books, including such famous works as The Manteq Al-Tayr (The Conference of the Birds) and The Ilahi-Nama (The book of God) Tadhkiratal-Auliya (Muslim Saints and Mystics) is considered world famous classical book of Persian literature which printed and re-Printed in many countries.

An abridgment, translated by A.J. Arberry, of Attar's only known prose work Tadhkirat Al-Auliya (The Memorial of the Saints) which he worked on throughout much of his life and which was available publicly before his death. Arberry's translation is an abridgment. The entry on Owaise of Qarani translated by me which was omitted in Arberry's text is added to the above web site. In Tadhkiratal-Auliya Sheikh Farid-Al-Din Attar wrote many chapters and in those chapters, there is full information and details of the

titles are available. His style of writing is most interesting and for this reason, the readers will remember the chapters from the above great book for a longer time.

Due to many great chapters, this book is very famous in the world and its translations are available in many languages of the world. Mr. David Rosenbaum's email message about the publication of the episode 'Owaise of Qarani' on the website www.omphaloskepsis.com of the U.S.A.

On Jun 8, 2005, at 9:24 AM,

David Rosenbaum <lijphart@mac.com> wrote:

Attention: Mr. Hafeez,

I have received the RTF file.

Thank you.

Will post it during the next update of the site.

David Rosenbaum

Thanks to Mr. David E. Rosenbaum of the New York Times

The second chapter Owaise Al-Qarani was published on the following web site by Mr. David E. Rosenbaum as he was the editor of the web site below. Mr. David E. Rosenbaum's publication note about the entry on Owaise of Qarni. Muslim Saints and Mystics is an abridgment, translated by A.J. Arberry, of Attar's only known prose work: Tadhkirat al-Auliya (The Memorial of the Saints), which he worked on throughout much of his life and which was available publicly before his death. In what is considered the most compelling entry in this book, Attar relates the story of the execution of Hallaj, the mystic who had uttered the words "I am the Truth" in

a state of ecstatic contemplation.
 Arberry's translation is an abridgment; the entry on
 Owaise al-Qarani translated by
 Mohammed Abdul Hafeez, B. Com., Hyderabad, India
 omitted in Arberry's text is included in the following link:
 Owais al-Qarani.

2. Owais of Qarni (PDF)
 will create 70,000 angels same as Owaise of Qarni
 (Clone) and when ... Owais of Qarni told him to stay there
 and he went away and ...
www.omphaloskepsis.com/ebooks/pdf/Owaise.pdf - 113k -
 View as html - More from this site –Save.

New York Times reporter Mr. David E. Rosenbaum was beaten, robbed and dispatched to his death

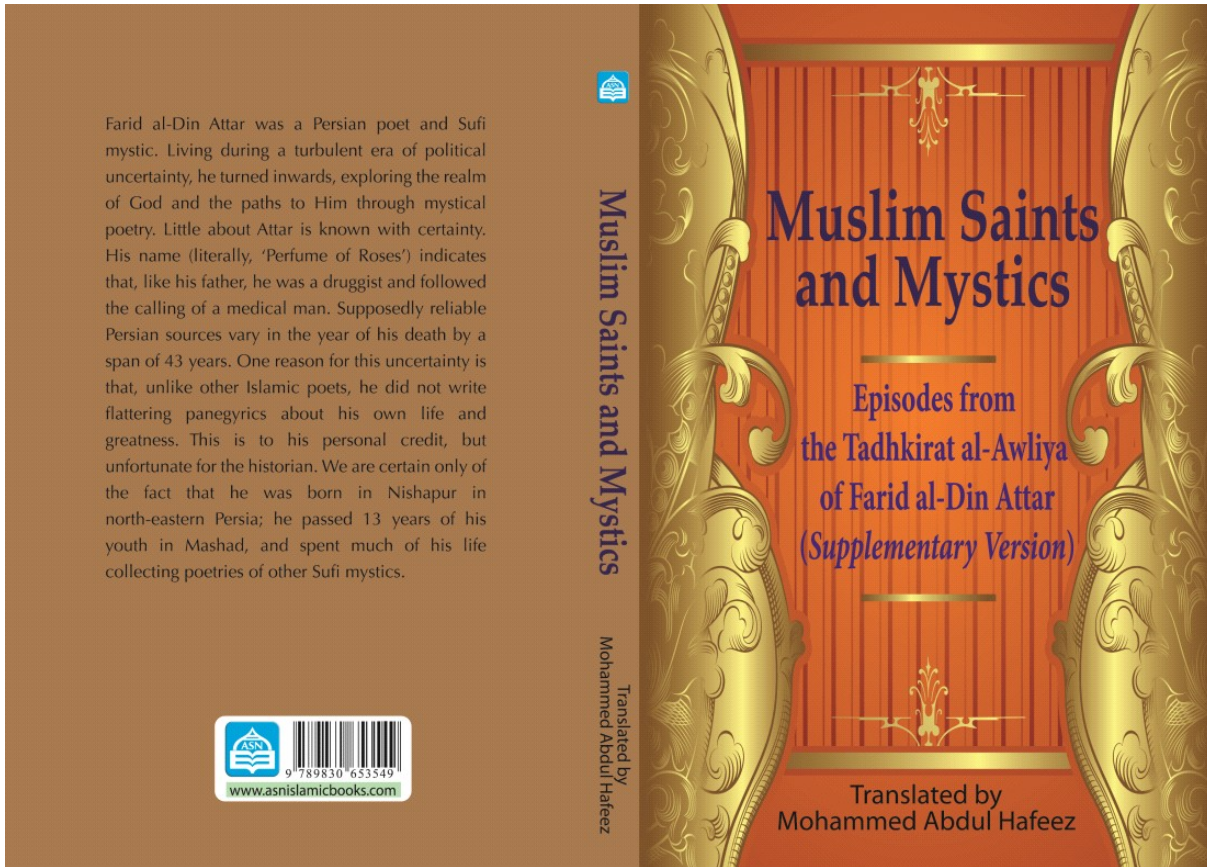
On Friday night of Jan. 6, 2006 in Northwest Washington, when New York Times reporter Mr. David E. Rosenbaum was beaten, robbed and dispatched to his death. But in history of the book TadhkiratAl-Auliya (Muslim Saints & Mystics) the name of Mr. David E. Rosenbaum will be remembered always as he had published the above article with the special note with the following details. 1. Some details about the life of Farid Al-din Attar. 2. The details of the works by Farid Al-din Attar . 3. He also introduced the translator (Mohammed Abdul Hafeez B.Com.) and his work of translation of the second main chapter Owaise of Qarni from the above book. The above second episode is from Tadhkirat Al-Auliya (Muslim Saints & Mystics) by Farid Al-din Attar.

Some of my famous books

Some of my English translation works include the following books.

1. Tadhkirtal Auliya (Muslim Saints & Mystics) - A.S. Noordeen Malaysia.
2. Muslim Saints of Hyderabad
3. Gulzar Auliya
4. Kashaf-ul-Asrar
5. Bahar-E-Rahmat.
8. Hasth Bahist
9. 200 kid books
10. The 100 names of Madina city
11. The Muslim Saints of of Bider
12. The Muslim Saints of of Bijapur
14. Tadhkirtal Auliya (Muslim Saints & Mystics)
15. Biography of Hadrat Syed Shah Ghulam Afzal Biabani
16. Khair Majalis
17. Biography of Hazrat Khaja Usman Haruni
18. Biography of Hazrat Baba Tajuddin Nagpur
19. Anis Arwa by Hazrat Khaja Moinuddin Chisti
20. Biography of Prophet Mohammed (peace be upon him)
21. Biography of Hazrat Mashooq Rabbani Warangal
22. Biography of Hazrat Shah Shah Afzal Biabani
23. Biography of Hazrat Syed Shah Sawar Biabani
24. Muslim Saints of Warangal
25. Muslim Saints of Chennai
26. Muslim Saints of Aurangabad
27. Hasth Bahist (8 famous Chistiya Sufi order books)
28. Biography of Shaikh Abdul Quader Jilani
29. Shah Bu Ali Qalandar
30. Shah Baz Qalandar
31. Hazrat Bahauddin Zakeria Multani
32. Biography of Shah Mohammed Ghouse Gawaliori

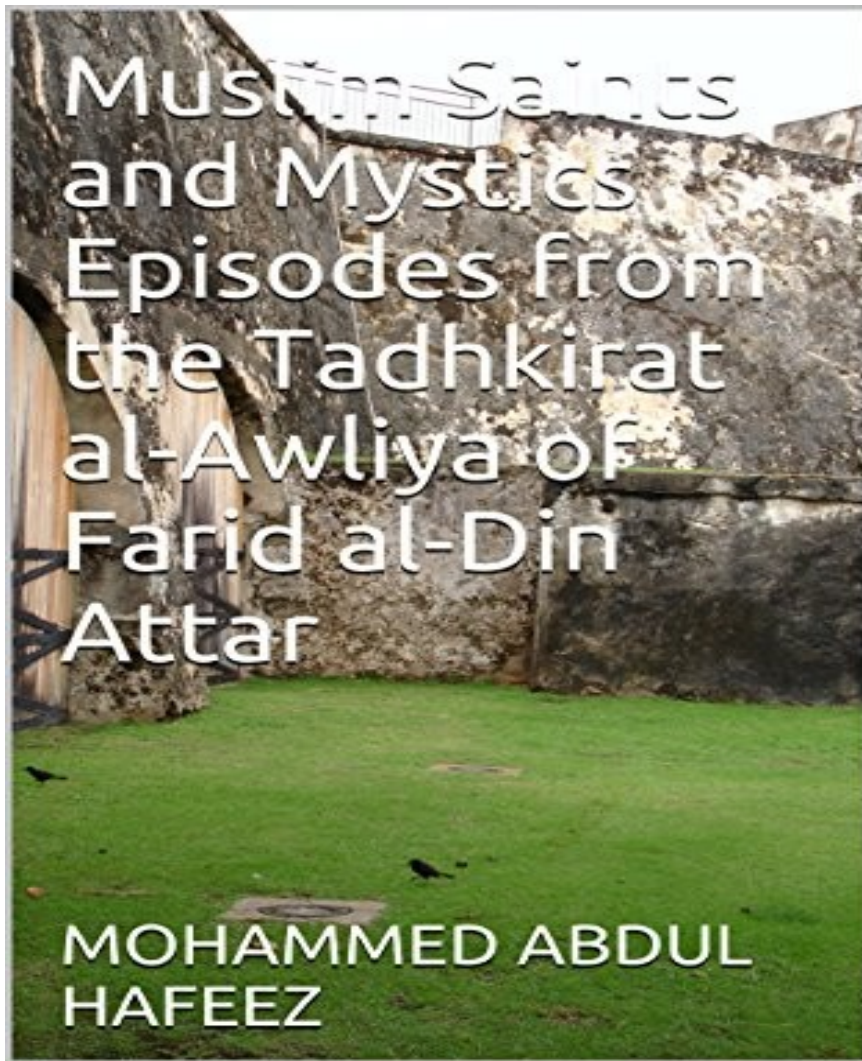
An Ad for my book Muslim Saints and Mystics' Episodes from the Tadhkirat al-Awliya of Farid al-Din Attar



It is already released and its selling price is RM 35.00 per copy and which can be had directly from Malaysia from the below address.

Published by
A.S. NOORDEEN
P.O.BOX 42-Gombak,
53800 Kuala Lumpur
Tel: 03-40236003
Fax 03-40213675
E-mail: asnoordeen@yahoo.com

**An Ad for my other book
Muslim Saints and Mystics'
Episodes from the Tadhkirat
Al-Awliya of Farid al-Din Attar
(Supplementary version)**



This book is already released by Amazon books U.S.A. during the year 2014 and its selling price is USD 5.00 per copy and which can be had directly the from the below address.

In this book three lengthy episodes of Farid al-Din Attar's book 'Muslim Saints and Mystics' are added and in which world-famous episode about Sheikh Abul Hasan Qarqani is available and it is informed of

the general public and other learned persons of knowledge of saints and mysticism that the biographical details of Sheikh Abul Hasan Qarqani are not found except in this episode of this book. The address is given as follows from which this book can be had directly.

Amazon.com

My three poems

Please find my three poems which are as follows and these are well known and famous since my college days and which were already published in the A.U. College Magazine of Hyderabad and now I have added these poems in this book.

1.The Taj Mahal

In the darkness of night
 I visited the tomb of white
 Full beautiful in the glorious moonlight
 Shah Jahan's love and Mumtaz's beauty
 Making fun of today's love and poverty
 No-one leaves without feelings of beauty
 After seeing the Taj Mahal's majesty
 The Taj was reminding me of the duty of love
 And showing the king's power of love
 Even today in the darkness of strife
 The Taj is preaching a lesson of love and life.

By
 Mohammed Abdul Hafeez, B. Com.

2. In Thy memory

Her death day came with the of the memories
 Which shaken the depth of our the memories
 Even the seasonal changes and worldly affairs
 Could not diminish away her loving memories
 Due to the saddest grief, our souls are broken
 We are worldly losers and our hearts are broken
 Oh: her saddest old memories you must not die
 Guide us to cover the deliverances of the world
 Oh: the heavenly Lord Thou care of this soul
 Who never faced worldly peace and pleasure.

By
 Mohammed Abdul Hafeez, B. Com.

3.The Dim flame

At the time of flame of her life ending
 No one of us not there to say goodbye
 It is how painful for our whole lives
 That we cannot see her at death time
 Death is sure for every human beings
 But how her strange death was true?
 Her loving relatives were far from her
 And they cannot reach for the last visit
 We should believe in the heavenly Lord
 Who made vast and great human land
 She has gained a position in the grave
 So we should not worry Allah is known

By
Mohammed Abdul Hafeez, B. Com.

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The author wept very much at the Kazipet graveyard

The author upon his return from his service of the foreign country visited Kazipet after a gap of many years the grave of his grandfather and grandmother at Kazipet recently in the month of May 2014.

When he visited the grave of his grandfather, which is under a big Neem tree and its shed is spread over large areas of the graveyard and my grandmother's grave is situated beside the grave of my grandfather. Both graves are well maintained so they are available in good condition.

As both graves are under the big old Neem tree so there is too much shade, as well as so much cold and peaceful atmosphere and comfort, is available there. So an atmosphere of peace and comfort is available there too much due to the coolness of the branches of Neem tree which is prevailing in the graveyard. For this reason, an atmosphere of coolness and peace condition is there and due to this reason, there will be thinking arise in the mind of the author that both of them living in a peaceful condition.

However, the author wept too much there because his grandfather who was administrator of the shrine of Kazipet for many years and his grandmother who lived in Kazipet village for many years and she did many endeavors there and she helped many needy women and children there so now both of them are buried in the graveyard of Kazipet shrine and nobody is not there in the village to visit them from their lineage but many unknown visitors are

visiting their graves there and the author have personally seen many flowers on the graves which were placed by those unknown persons.

The connection of the author's family members with Kazipet

When my granddad Sheikh Dadan reached Kazipet on his transfer from another place and he was attracted by the teachings of Sufi Center at Kazipet during the period of Hazrat Syed Shah Sarwar Biabani Radi Allahu Anhu the successor and son of great Sufi master Hazrat Syed Shah Afzal Biabani Radi Allahu Anhu. When my granddad became his disciple and he left immediately the following things.

1 .He left his superior job in the police department. 2. He left his native place of Medak. 3. He left his big house in Medak.

Due to the kindness and favour of Hazrat Syed Shah Ghulam Biabani Radi Allahu Anhu my granddad had got the job of estate administrator of Dargah Sharif and a plot of land of 1000 yards from the center of Kazipet village. On this plot, my granddad had constructed a big house (Gulshan Manzil) on 500 yards and one big garden on 500 yards.

Bio, links of the author

My name is Mohammed Abdul Hafeez and I have graduated in commerce from Osmania University, Hyderabad, India. I am a Translator of Islamic books and interested in Sufi books and have translated 58 chapters from the famous Sufi book 'Tadkiratal Awliya' by Farid El din Attar in the year 2009 from Urdu to English and some chapters of the book were published on the below web site and due to kind grace and help of Allah there is good response from its readers in large numbers on so many web sites.

The book 'Muslims Saints and Mystics' was already published by A. S. Noordeen Malaysia and in this book available 55 episodes in the year 2013

and another book Muslims Saints and Mystics also published by Kindle, Amazon U. S. A., and in this book lengthy three episodes are available in the year 2014.

I am a retired secretary and worked in a Gulf country in Saud Arabia for many years and have one son and his name is Mohammed Abdul Wasi Rabbani, who was studying in St. Dominic's school Salimnagar colony Hyderabad and at K.B.N. Engineering college Gulberga and he is an IT Engineer and working abroad. We are having four little grandchildren and their names are as follows and among them, Shehzan is very smart boy and my wife's name is Ather Fatima and my daughter in law's name is Juhi Yasmeen and she was educated in St. Dominic's school Salimnagar colony Hyderabad, Vani Girls College and Madina Girls college as an extra-ordinary and brilliant student of these educational institutions. 1. Mohammed Sulaiman 2. Mohammed Osman 3. Mohammed Shehzan 4. Sahrish Fatima

I enjoy doing the translation of Sufi works and my translated first episode is available with the following publication note of Mr. David Rosenbaum of the New York Times which is available on the above mentioned famous U.S.A. website.

At Kazipet Jagir my dad, Mohammed Afzal and my brother Mohammed Abdus Samad and Me Mohammed Abdul Hafeez and my sister Meher Unisa were born there. In Qazipet my father married to Akthar Begum, daughter of Mr. Abdul Majeed of

Bidar district who was working at that time in the education department as an education officer. After many years of service at Qazipet Dargah Sharif (shrine) with great fame and good name, my granddad passed away and upon his death, our big house was deserted as all members of our family migrated to Hyderabad and some other places, but my grand mom stayed in the big lonely house with her maidservant as she never thinks to leave the place of his great Sufi master. Upon living many years there she had been shifted to Hyderabad when she became ill due to the fracture of her foot, but due to her great love for the great Sufi Center at Kazipet upon her death, we had taken her dead body to Kazipet from Hyderabad and she was buried at

the backside of the tomb of her Murshid (spiritual master) Syed Shah Sarwar Biabani. (R. A.)

During 1986 I had tried my best to re-settle my family members from Hyderabad to Kazipet Jagir but I was not successful in this matter as my son's (Mohammed Abdul Wasi Rabbani) application for admission in St. Gabriel school Fatima Nagar was not accepted there due to late submission. We are staying in Hyderabad with our family members, but we never miss any chance to visit the holy shrine of Hazrat Syed Shah Afzal Biabani R. A. And Hazrat Syed Shah Sarwar Biabani R.A. At Kazipet Jagir on regular basis.

**An event of the theft during the service of a period of my grandfather
at Kazipet shrine**

During the period of Syed Shah Ghulam Afzal Biyabani, this event was happening. At that time there was a grant of Rupees fifty towards the salaries of the staff of Noban Khana (the place from where time is announced by the beat of the drum) in which there were some staff members used to work there and it was headed by the supervisor. By the government of H.E.H.The Nizam of Hyderabad, there was every month the royal grant which was used to reach the custodian of the Qazipet shrine through the supervisor from the government treasury. From there it will reach the administrator of the estate and who will be used to distribute the amount of salaries to all concerned staff.

As per reference by Tufazal Hussain advocate that one month the supervisor of Nobat Khana who was obtained the amount of Rupees fifty towards the salaries from the Royal treasury office and he was fled to Hyderabad. But in the shrine building, the staff members were waiting for him to receive their salaries from him and but at last, they were able to know that the supervisor was fled from Qazipet and he was reached to Hyderabad.

At that time the custodian of the shrine of Kazipet was in Hyderabad. So the estate administrator Sheikh Dadan, who was grandfather of the translator of this book was informed the details of this case to Tufazal Hussain advocate and this event was mentioned by Syed Khaja Sadat Hussain Biyabani in his

Urdu book ‘Lemat Biyabani’ (This book was already translated by me with the title of Biography of Hazrat Syed Shah Ghulam Afzal Biabani and has been posted by in the paperback and electronic book formats on amazon.com) and he was mentioned the details of this event on the pages 110-111 of his book and he was requested to take action against the supervisor of the police department. In his reply, Tufazal Hussain advocate wrote him that as the custodian of the shrine is present in Hyderabad and if we start action against him, so due to kindness if the culprit will be forgiven by him then it will be not proper in this matter to initiate the case against him. So it is better to take the approval of the action from the custodian of the shrine first so that it is proper to take further action in this matter.

It was learned by me that the estate administrator Sheikh Dadan was sent the letters by post to Hyderabad for the kind perusal of the shrine custodian there.

The estate administrator Sheikh Dadan who is the grandfather of this translator and whose memory this event was specially translated from the following book for the information of the readers of the International Internet Libraries in the U.S.A. especially for the readers of these two websites as follows. www.calmeo.com and www.scribd.com

Upon this, it has happened that supervisor of Nobat Khana after spending of the amount was reached to see the custodian and he told him all details in this matter and he requested him to forgive his mistake and he made loud and cry in this matter and he requested him to allow him to join back in his post.

It was learned later that the custodian of the shrine was kept the supervisor at his residence in Hyderabad for a period of three days. During that period the letters of the Estate Administrator and the advocate was reaching for him. Upon this, he was given the travel expenses from Hyderabad to Kazipet to the supervisor of the Nobat Khana and was sent him from Hyderabad to Kazipet and he was given the instruction to the estate administrator which is as follows.

“ That the supervisor was presented in his service and he ashamed of his bad deed so he was forgiven his mistake in this matter. So you also forgive him and allow him to join on his duty. Otherwise, he is a poor person having

small children with him so they will become economically poor and will be destroyed in this matter. Arrange the salary of Nobat Khana staff members from another fund.”

So after some days, the supervisor was coming back to Kazipet from Hyderabad and he was allowed to join in his post as per order the custodian of the shrine of Kazipet and the staff members of the Nobat Khana was paid their salaries from the other fund by the administrator of the estate.

(Reference : From my translated English edition of the biography of Hazrat Ghulam Afzal Biabani from the below Urdu book)

Reference: from the Urdu book ‘Lemat Biyabani’
By Syed Khaja Sadat Hussain Biyabani
English version by Mohammed Abdul Hafeez B.Com.

In the last, I request the readers of this article to pray for our grandmother and grandfather for which the author will be obliged to them for their kind help and cooperation in this matter.

I am also obliged to the unknown visitors of the graves of my grandfather and grandmother at the graveyard of Kazipet shrine for their kind visits and placing of the flowers on the graves and for which I could not forget this favour and attention so I will pray for them in this matter to extend my heartfelt thanks in this matter.

Oh dear travelers of the Kazipet shrine
Do not ignore request of the Hafeez Anwar

Asalam Alaikum

I request to put some flowers and pray on the grave of my grandparents in the Kazipet shrine.

Location: At the third tomb and in its backside in the eastern direction facing well and public kitchen in the first big neem tree in the graveyard under it there are two graves and one is old white permanent grave at the right side while standing and seeing the 3rd tomb and its left side one grave is an incomplete condition by showing the boundary stones of the area and the first grave belongs to my grandfather and another grave belongs to grandmother.

My thanks

I will pray for unknown visitors to the graves of my lineage
So that they can live longer and follow the right Islamic path

Hafeez is obliged much in this matter for your kind gesture
Which is kind help to my grandparents for prayers and flowers

Mohammed Abdul Hafeez, B.Com.
Translator ‘ Muslim Saints and Mystics’
(The Tadhkirah al-Awliya of Farid)

Dear Mr. Hafeez Sahib
Wa Alaykum Assalaam,

Jazakallah for your sincere time and efforts it is an impressive contribution
Indeed, it is a nice English Translation and will help us to share with English speaking people. There are certain places need to be updated in your

translation. May Allah SWT bless you with the spiritual support of Hadrat Syed Jalaluddin Jamalul Bahar Mashooq Rabbani.

I believe we should enhance the compilation done by Hazrath Syed Aulia Quadri RA around some 55 years ago-- there are other historical books (should be available in A.P. Archaeology and State Central Library and other libraries. I know some books such as Mishkat un Nubuwwah by Hazarath Syed Ghulam Ali Shah R.A., Mahboob-Zil-Menon - Tadkiray Aulia Deccan page 248 and Tawariqul Auliya second part page 528.

Insha Allah, Ali pasha will gather the information on Hadrat Mashooq Allah R.A from the above-mentioned books and from other sources and we will print a revised edition soon.

Once again, thank you and our heartfelt appreciation for your translation work.

Wassalam.

Kind Regards,

Syed Jalal Quadri
5873 E Beverly Circle
Hanover Park IL 60133
Cell# 847-436-8535

In the loving memory of my mother

Mother you lived long and left us on 3rd November 2016
And showed us life by drawing a good road map of life

You protected us since childhood till the present time
So we cannot ignore you during our entire period of life

Your life was not at all dull in the wasteful ways
It was an example of the struggle for a happy life

Your determination was so great to fight the life
By such you have good benefits you have gained

You acted in the world, but also active in the religion
Your presence was a grace due to the kindness of God

After your demise, was a loss and damage in the house
Her name Akhter, she was a star of the luck in her life

Her life journey was ended in 6 days in the hospital
Left on us an impression which cannot be removed

Oh God, you have been given a position in the world
Kindly bestow the mercy on her final resting place

Mohammed Abdul Hafeez

Email: hafeezanwar@yahoo.com

Translator ' Muslim Saints and Mystics '

(The Tadhkirah al-Awliya of Farid Al-din Attar

RE :My book : Biography of Hazrat

Rating 3.6 -

Dear

Salam

Please find the link

www.google.com/search?

[q=BEST+BOOK+biography+of+hazrat+shaikh+abdul+qUADER&oq=best](http://www.google.com/search?q=BEST+BOOK+biography+of+hazrat+shaikh+abdul+qUADER&oq=best)

[7&sourceid=chrome&ie=UTF-8](#)

Regards

HAFEEZ ANWAR

Email : hafeezanwar@yahoo.com

RE my book Hadrat-Khaja-Shamsuddin-Turk-amp-Hadrat-Bu-Ali-Qalandar

Dear all

Salam

Please find the link as follows and 4.59 (41,792 ratings by booktopia.live)

booktopia.live/show/book/42604653/hadrat-khaja-shamsuddin-turk-amp-hadrat-bu-ali-qalandar/12166281/23361764/93364ef3e37fcd3/

HAFEEZ ANWAR - Is a well-known author, some of his books are a fascination for readers like in the Hadrat Khaja Shamsuddin Turk & Hadrat Bu Ali Qalandar book, this is one of the most wanted HAFEEZ ANWAR author readers around the world.

| | | |
|--------|----------|----------|
| Rating | | details |
| 34,157 | | ratings |
| 4.52 | out of 5 | stars |
| 5 | 40% | (16,752) |
| 4 | 33% | (13,865) |
| 3 | 19% | (7,931) |

| | | |
|---|----|---------|
| 2 | 5% | (2,167) |
| 1 | 3% | (1,077) |

| | |
|-------|--------|
| Total | 41,795 |
|-------|--------|

HAFEEZ

ANWAR

Email hafeezanwar@yahoo.com

Review of my book Hazrat

Dear

Salam

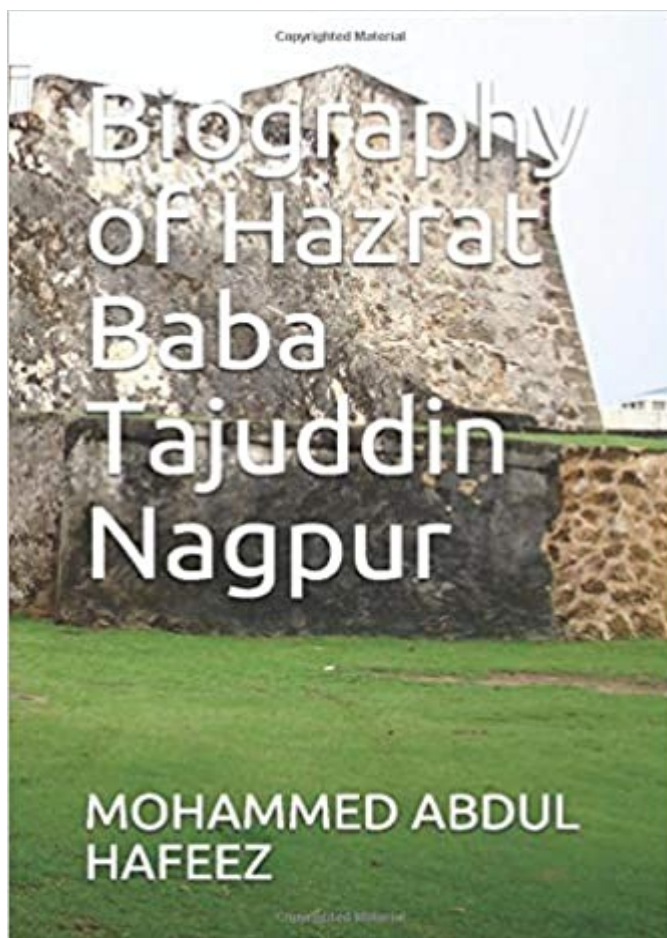
Please find the link

Highly recommendable

www.amazon.de/gp/customer-reviews/R330I97WJYKOC2/ref=cm_cr_srp_

HAFEEZ ANWAR

Email hafeezanwar@yahoo.com



This is a valuable book with rare and interesting details from the life of the amazing and one of the greatest Sufi Saints Taj uddin Baba, who spent most of his life in Nagpur, in the pre independent India.

I had come across the name of this Saint in the life history of Shirdi Sai Baba written by Master E. Bharadvaja. It is reported there that once Shirdi Baba confused his disciples by mysteriously drumming on a water pot with his satka (a short stick he used to carry with him). He explained his action by saying, that he is extinguishing the fire which caught the hut of Taj uddin Baba in Nagpur. Taj uddin Baba on the other hand refused to accept a wealthy visitor called Bapu Saheb Buty as his disciple. He asked him to seek his salvation from Shirdi Baba. Both the saints were in communion with each other on the spiritual plane!

Then I was fortunate enough to read the short biography of Taj uddin Baba written by the same author Master Bharadvaja, which impressed me immensely. The drawback of this short although very valuable biography was that facts and details mentioned in it are not complete or not explained in a logical sequence. Which leads to a feeling of dissatisfaction. Still the reader gets an idea of the overwhelming spiritual power and universal love of Taj uddin. But it kindled my interest to know more about this saint.

This made me always to be in search of a complete biography of the saint with more details. As I by chance discovered the Work of Mohammed Abdul Hafeez I was thrilled and I ordered it immediately and am now a happy possessor of this book.

Many important details from the life of this Sufi Saint, which were like missing links, I could gather from this book:

1. About the ancestry of the saint.
2. His childhood and transition from the worldly life to that of godliness; the important incidents which took place and worked as catalysers on the way to his perfection.

3. His relation with the Maharaja of Nagpur and other members of the aristocracy.
4. An exhaustive account of his relationship with the Hindu-disciples and followers.

India is a country of spirituality. Many of its spiritual masters have transcended the narrow limits of religion, preached and practised universal humanism. It hardly mattered for them to which religion their visitors belonged – they were helped without any discrimination, because only their merit mattered not their cast or creed.

Swami Veerabrahmendra's chief disciple was a Muslim named Sayyed. Shirdi Baba lived in a mosque and was equally worshipped by Muslims and Hindus likewise. Taj uddin Baba was not different in this matter.

As Abdul Hafeez writes in this book about a Hindu-disciple, Venkat Rao, who worked as a Railway guard. People observed him sitting near Taj uddin, although he should have left that place and left Nagpur in a train leaving for Bombay. His job demanded this. But Venkat Rao does not leave that place, because he is completely engrossed in the presence of the Baba. To the surprise of the other people he was also seen at the same time leaving in that train, which left for Bombay!

Western Occultism calls this phenomenon “bilocation” – a miracle shown many times by Taj uddin Baba on account of his supernatural powers. But the narration of Hafeez leaves one question open: Did the Saint appear in the form of Venkat Rao in the train? Or did he transfer this supernatural power to his disciple so that he could appear at two places at the same time? Spiritual masters are capable of doing both the things.

A very interesting part of this book is that it gives a glimpse into the Muslim or Sufi occultism (see page 81) and tries to explain how miracles happen. This theme requires to be elaborated if the author is planning a second edition.

From the point of view of modern Indian history this book is of immense importance. Yoga and mysticism have been not yet fully recognised driving forces behind the Indian freedom struggle.

The chapter called “Gandhi and Ali Brothers” depicts Gandhis taking the audience of Taj uddin Baba and the Baba making two predictions – one for Gandhi and another one for the Ali Brothers. Both of them turn out to be true! I request the author to elaborate this chapter with more details and photos if possible. That would increase the value of this book hundredfold!

There are certain short comings in regard to the language. English is a foreign language. It is not always easy to chose the right preposition or the helping verb. In spite of this the reader sees the godly figure of the saint Taj uddin Baba shining behind the linguistic barbed fence of a foreign language.

This is a book to be recommended for all those who are interested in mysticism, universal love which overcomes the narrow limits of religions and for the spiritual seekers.

Dr. Vanamali Gunturu

vanamali.sg@arcor.de

Guntur, Andhra Pradesh, India.

In the prasiie of Hazrat Shaikh Abdul Quader jilani R.A.



Tomb of Hazrat Shaikh Abdul Quader jilani R.A.

To call me at your kind door oh Shah Ghouse Azam
And show your kind sight to me oh Shah Ghouse
Azam
To improve my condition soon oh Shah Ghouse Azam
To come in a dream of the servant oh Shah Ghouse Azam

For sake of the souls of martyrs oh Shah Ghouse Azam
And show your face of the wisdom oh Shah Ghouse Azam
To show your face as my condition is down for this thing
Saying this with much fondness and in a helpless condition
Peeran Peer, Peeran and the Sultanand Dastagir of time
To remove my difficulty soon as I am worried so much
All the pious persons are down with necks before you
All said in the helpless condition oh Shah Ghouse Azam
With your grace to lighten our chests and as well hearts
Teach us such grace of religion oh Shah Ghouse Azam
The boat in the sea of grief you are the only saver for us
Come and help the boat to goal oh Shah Ghouse Azam
Waves of the storm of grief are there from everywhere
To save us from such trouble soon oh Shah Ghouse
Azam There is the wish of Fatima to see your tomb in
Baghdad To call your lowest servant to Baghdad oh
Ghouse Azam

By Mohammed Abdul Hafeez

The miracle of Hadrat Sheikh Abdul Quader Jilani (R.A.)



Mausoleum of Hazrat Shaikh Abdul Quader Jilani R.A.

Hadrat Sheikh Abdul Quader Jilani (R.A.), is the leader of all holy persons like the Prophet Mohammed (peace be upon him.) who

is the leader of the group of all prophets of Allah which have been sent down on the world. So, for this reason, he is called and he is famous as a chief of all the saints. His spiritual benefits and favours from his miracles were available in the all period of time and even today is being continued and till the day of the judgment, such favours and benefits will be available to the mankind in the world. Because the favour and benefits of the holy persons which is available during the life period and which will be also available in the world after their demise from the world. Allah the most Merciful and Beneficent has kept the holy persons in every period of time so that there should available favours of miracles and benefits to the mankind from them.

The holy persons due to the nearness of Allah and perfection in the obedience of the prophet of Allah they were away from the sins. Allah has given them the most excellent status of the holy persons of the nation of the prophet Mohammed (peace be upon him) and Allah's divine power being manifest by the holy persons

So for getting favour and benefits from the holy persons is in fact of getting favour and benefits from Allah because their saying, actions are according to the commandments of Allah and as per the practice of the last prophet of Allah.

Hadrat Sheikh Abdul Quader Jilani (R.A.), and who was the Qutub (highest cadre in spiritual pivot) of all time's favour of spiritual miracle is available in his saying which is as mentioned as follows.

“If my disciple’s hiding will be open and if he will be there in the East, and if I am in the West then I will cover it.”

In this way, his disciples and devotees were able to get his favour of miracles and benefits of spiritual powers in all time and at always. And they think him as a manifest of the help of Allah and so, for this reason, they see his favour of miracles and benefits from him. There is saying of the prophet, which is as follows.

“If your animal will run away from you then you should call as oh people of Allah help me.”

For the revival of the religion of Islam, Hadrat Sheikh Abdul Quader Jilani (R.A.), is such an enormous personality and a great leader and due to the blessing of his hand while finding the religion of Islam as a patient in the exemplary shape and given new life to it and so then he was becoming famous and well known by the title of Mohiuddin.

Preface

This is a book of the 'Biography of Maqdam Shaikh Ahmed Langar Darya Balqi', which is a very new book and which will be published in the year 2022 in the English language. Please note that it is a biography about one famous and holy personality in the Bihar region.

This is a small book in which the biography of a holy personality is added, and in this book there are some great achievements of this great Sheikh of North India which are not yet known to the general public. These are published in a very interesting style, so for this reason, the readers will find great interest and attention in this matter.

In this book, biographical details of the Urdu book, "Biography Maqdam Shaikh Ahmed Langar Darya Balqi" are added by me upon its translation into the English. And this a well known and famous book which is written by Danish Balkhi and who wrote this book in the Urdu language about 'Biography of Maqdam Shaikh Ahmed Langar Darya Balqi.'

From the above facts and details, if the readers start reading this book's first chapter and do not stop reading till they reach its last chapter, some interesting events as well as other great miracles and endeavours of this holy saint are added and this holy saint passed away from the world many centuries ago.

Even though this is a small book, due to its importance, it is so great due to the coverage of many interesting events and positive

information in it so it is like an ocean of knowledge and information about the holy saint who passed away from the world upon doing his great endeavours and many hard tasks for the preaching and propagation of Islam in foreign lands. So this book is small one but it will present the ocean of knowledge and information for the guidance of people towards the right path of Islam.

This book is edited and formatted as per the great book ‘Muslim Saints and Mystics‘ (Tadhkirtal Aliyah by Farid al-Din Attar), which is very famous in the Western world among English-speaking people. So, for this reason, there will be some small differences in it while comparing it with the Urdu books and its literature. The goal of this book is to present it in the Western world, where there is a high demand for Sufi books and biographies of holy saints who lived and spent their entire lives preaching and propagating Islamic religion in all corners of the world in accordance with Allah's last prophet's tradition and practice.

To write about these great Sufi saints is not only a difficult but also a very hard task as he was not only great pious personality of his time in the north region of India but also a great Sufi Master in the Bihar area and who struggled hard for the preaching and propagation of Islam centuries ago.

So in brief he was among same and like similar who were Qu'tubs (highest cadre in spiritual pivot at axis) of their time in the north India region and who did many great endeavours for the preaching and propagation of Islam in the north region of India and around it and there was no such personality during their time.

Hazrat Maqdum Shaik Ahmed Langer Darya's biography

He was the grandson of Hazrat Hussain, Nousha Touhid Balqi, and the son of Hazrat Hasan Daim Jashan Balqi.

Blessed birth : Hazrat Maqdum Shaik Ahmed Langar, Darya Balkhi's blessed birth, which took place in the night on Ramdan 27th in the year 826 Hijiri, as per the reference of the handwritten book, "Monis Quloob" on page 50.

When he was born, but up to 40 days later, his eyes were not opened. So, for this reason, his ancestor, Hazrat Hussain Nousha Touhid, after performing Chast prayer, used to put salwa on his eyes on a daily basis. When by doing this act, there were over 40 days, then his eyes were opened. And he has seen his grandfather first of all, as per the reference in the handwritten book 'Monis Quloob' on page 151.

His training and early education : His training and early education were done under the supervision of his grandfather, Hazrat Hussain Balqi. At that time, Hazrat Hussain Balqi, who used to say about him, "I hope and desire that Hazrat Ahmed Langar Darya will become a sincere progeny. And who can recite Fatah on his grave?" According to his ancestor's upbringing, he has also taken care of his grandson's education. When he discovered he had some talent, he began reading books written by his grandfather. And after that, he began reading a

book known as "Sharah Muzafari," and after that, he completed his education according to order. But he did not have any certificates from any school, as per the reference handwritten book by 'Monis Quloob' on page 102.

He enjoyed horseback riding and would leave his house to learn more about education. And after this, his grandfather, Hazrat Hussin Balqi, has advised him that "He has not liked his horse riding in this matter." So, for this reason, Hazrat has left a fondness for horse riding. And he used to go, in the presence of his grandfather, for education by walking to his place of residence as per the reference of the handwritten book 'Monis Quloob' on page 103.

His passion as a child was hunting. He had a strong desire to go hunting as a child. So he used to be prepared to go hunting at all hours of the day and night. He was hunting one day when he discovered some small animals that he had hunted at that location. Hazrat came back from hunting, and he presented the hunted animals in the presence of his grandfather. And his grandfather told him that "These animals are complaining to you because, due to you, these helpless animals could not live in their residence." Since that time, Hazrat has stopped going to the jungle for hunting purposes. And in his entire life he did not go hunting for this reason, as per the reference in the handwritten book 'Monis Quloob' on page 103.

The title comes from a time when he was on the ship to Makkah for the Hajj pilgrimage. And when his ship was passing through the place of 'Gaba Jabber', then it began drowning in the sea water. On the ship, there were a large number of people travelling. So, for this reason, travelers' eating

and drinking, as well as comfort and resting, are facing many dangerous situations. This problem and situation continued for a period of two days. Together with Hazrat, they were travelling with his family members on the ship. And his daughter, Bibi Fatima, was also travelling with him on the ship, which had prevailed on her sleepiness. And she saw Hazrat Ali Ibn Taleb in her dream and Hazrat Ali Ibn Taleb told Bibi Fatima, "Do not live in the condition of worry and problem and we will pull your ship." When she woke up, she told her father about her dream. After this, the ship was safe and secure from drowning in the sea water. And safely, the ship reached the destination as per the reference of the handwritten book by 'Monis Quloob' on page 187-188.

Syed Farzand Ali Sufi has written the meaning of 'Langar Darya.' As for his patronymic name, which is well known as 'Ahmed Langar Darya', which is known by Allah. But the reason for the title 'Langar Darya' is the event of the ship as referenced in the book 'Wasil Sharaf Wa Zariya Doulat.'

The present day scholars of the Bihar province who have agreed upon the reference in the book 'Wasil Sharaf Wa Zariya Doulat' In the research papers they mentioned the books of "Monis Quloob" and "Hazarat Ahmed Langar Darya". But they have given their opinion about the meaning of the title, Langar Darya. But in the book "Wasil Sharaf Wa zariya Doulat," it was agreed fully on this matter. For the writing matter about Hazrat Ahmed bin Hasan Balqi, they have added Langar Darya with Hazrat Ahmed as per reference in the book "Mujma Ashar Moulana Muzafar Shamsi Balqi" by Syed Hasan on page 19.

Dr. Iqbal Hussain, who has written that "There is a likelihood that he was a person of great character," He was a well-known Darwesh person of his time. He was also a true Sufi person of his time. So, for this reason, he was remembered as the title of the true Sufi person. " At present, scholars of the Bihar region accept the witness of the book "Monis Quloob". They also accepted the statement of the reference from the book 'Wasil Sharaf Wa Zariya Doulat' and quoted in their essays the references from "Monis Quloob" and "Wasil Sharaf Wa Zariya Doulat. My respectable teacher, Dr. Iqbal Hussain, did not object to the testimony of "Monis Quloob" and "Wasil Sharaf Wa Zariya Doulat," but he has given his own personal opinion on this matter. So I will confirm that the tradition of the book "Monis Quloob", which is right, and the tradition of the book "Wasil Sharaf Wa Zariya Doulat", which is taken from the book "Monis Quloob", that his patronymic title is Ahmed Langar Darya, which is connected with sea events.

The family details of Hazrat Ahmed Darya : As per the testimony of "Monis Quloob", he used to think about his family. So he prayed in the presence of Allah that "If he belongs to the family of Hazrat Ibrahim bin Adham, then there should be given him one boy so that he can name him Ibrahim." Allah accepted his prayer and, due to the grace of Allah, there was born one boy to his wife. According to eyewitnesses, the spiritual masters of his lineage informed him through meditation that an auspicious son was born to him. According to the books "Monis Quloob Majlis Four" and "Wasila Sharaf," pages 31-36, he was given the name Ibrahim. My respectable teacher, Professor Syed Hasan, has written as follows:

(Burhanuddin) Moulana Muzaffar Shamsi Balqi, who was a fortunate elderson of Hazrat Shamuddin Balqi, and his family belonged to Hazrat Ibrahim bin Adham, who was a famous prince of the Balq kingdom. So his family genealogical link has ended with him in this matter. Hazrat Ibrahim Adham fled the kingdom of Balq and was taken in by the Darweshi.

He has mentioned in his letter 72 that he has mentioned genealogy details of his family. And to increase our knowledge in this matter, Moulana Muzafar has written this letter to the ruler.

As' Rislā Baharam Bihari', the genealogical details of the family of Hazrat Moulana Muzafar Balgqi are mentioned as follows.

“Ali bin Shah Hameed uddin bin Shah Sirjauddin bin Shah Buzrug bin Shah Mahmud bin Shah Alam bin Shah Ibrahim bin Shah Adham Balqi.”

As per research of my respectable teacher, Professor Syed Hasan, and on the basis of the testimony of ‘Monis Quloob', it can be said by confirmation that he was Balqi from the side of his family and as per his native place, he belonged to the Baqi native people. The reference books for it are as follows.

According to Taqi Hussain Balqi of Patna's research, Hazrat Ahmed Darya has the following ancestors.

Hazrat Sultan Shams Balqi has three sons as follows.

Sultan Muzafar Shams Balqi 2. Qamaruddin Shams and his wife's name was Bibi Uroos, who was his first wife.

3. Moziuddin Shams, and he had one son, whose name was Hussain Balqi, and from him, Hazrat Ahmed Langar Darya Balqi, who was linked to Ibrahim Sultan Balqi, and his wife's name was Hazrat Khari, who was his second wife from Zaidpur. And from her body, two sons were born, and their names are Salman Balqi and Saif Balqi.

Tour and travel in India's neighbouring countries.

Hazrat has a fondness for tours and travels outside India. He has an interest in knowing and searching for social and cultural details of the Arab countries.

When Hazrat reached the country of Hijaz (Saudi Arabia): When Hazrat reached the country of Hijaz, he reached the area of Faslik. And at that time, the king of the Faslik came into the presence of Hazrat to welcome him at his place. And he was wearing a dress of the skin on his body, and the women of the place were also wearing the skin dress on their bodies. They wore dresses from navel to knee, and they kept the chest part of the body in a naked condition, leaving their houses in such local dress. There was no fondness for general food eating habits like in our place in India there. At that place, much honey was found. and which is kept in a vessel of grass there by the people at that place. At that time, the people of Nasalik did not become civilised and modern, as per the reference of the 'Monis Quloob' on page 89.

During Hazrat's stay in the Arab countries, he was much impressed by the literary value of the Arabic language, talking of the milk-feeding children there. He was found by one Arabic

boy who was talking with her mother in the Arabic language and its translation is as follows:

"Oh mother, your stomach is hungry and your chest is full of milk in it. Whether you do not have fear of Allah, that you did not feed milk to me. " As referenced in the 'Monis Quloob' on page 123,

Aden :Hazrat went to the country of Aden, and he visited the religious leaders of Aden. On the occasion of 'Lailat Riqab', he was woken up in the night and performed 100 supererogatory prayers in the night time. In the country of Aden, there was no system for the performance of supererogatory prayers. At that time in Aden, Ibrahim Adani, who was the religious leader of Aden, was not aware of the blessing of the supererogatory prayers.

Death : The compiler of the book 'Monis Quloob', who was a disciple of the Hazrat, and one day he was in his meeting place. At that time, he calculated his age, and upon this he was told that "his age had exceeded 64 years, and when his age was 64 years, then he was ashamed in this matter that his age was over the age of Allah's last prophet as per reference of the 'Monis Quloob' on page 151. In the province of Bihar, in the shrine building of Patna, he died on Ramadan in the year 891 Hijri and his tomb is situated in the locality of Phadpura in Bihar Sharif in Patna city. And at a distance of 30 feet away from his tomb, there is found the tomb of his grandfather, Hazrat Shaikh Hussain Balqi, and his wife, Bibi Uroos, and there are found the tombs of both his parents. And in the earth, Hazrat Hasan Balqi and other holy people of Balaq are found there.

There was a lot of gentleness and sincerity in Hazrat's nature. One day, Hazrat was found at the tomb of his grandfather, Hazrat Shaikh Hussain Balqi, and he was seen that for the Fajar prayer, the Imam was not there and his name was Moulana Munawar. And sometimes he used to miss the Fajar congregation prayer and did not perform the missed prayer. So for this reason, in his nature, there was some trouble in this matter to perform behind him in the mosque. But in his nature there was found sincerity, and then afterward he performed his prayers behind him, as referenced in 'Monis Quloob' page 221.

In his childhood, he was always in the habit of horse riding, but upon prohibition of his grandfather, he discontinued his horse riding habit during his whole life. In his childhood, he had the habit of hunting in the jungles, but upon the prohibition of his grandfather, he discontinued this habit to get the pleasure of his grandfather.

Shyness : In his nature, there was much shyness attributed to him. One time, one person came into his presence by wearing on his body lion-cloth only, and in this way, keeping his whole body in a naked condition. So he has turned his face away from him. And he has draped some yards of cloth over him. And he has done this by hiding his private parts. And after this, he was given advice to hide private parts from that person.

A gnenorsority attribute was discovered in his nature. And one time, one infidel person came into his presence. And that person showed his interest in meeting Hazrat. Hazrat met with that person and he asked about his condition. When that person wants to leave him, then he has given something to that person. And then he said good bye to him. Hazrat used to accept fewer

gifts and presents from the people, as per the reference "Monis Quloob" on page 188.

Convenience : In the childhood period, Hazrat used to like horse riding. And Hazrat used to go from his house on horseback to get an education. Hazrat was passionate about hunting and traveling. In his childhood period, he used to go hunting and travel by riding on his horse.

After that period during his life, he used a palanquin for his travels. Hazrat used his palanquin for meeting the people and for visiting bazaars. From the shrine of Bihari Sharif, Hazrat used to go outside to visit his relatives then he used the convenience of the palanquin.

Visiting the Gardens: Hazrat used to visit gardens for entertaining purposes, and in the gardens he used to study the habits and understanding of the birds and animals.

Hazrat has shown understanding of nature till such time as per his skill and ability, he was able to establish a habit of understanding among the animals. There was much habit and intellect in Hazrat's nature. Hazrat will find appropriate solutions to difficult problems. He has knowledge and wisdom about the quality and reality of flowers and plants.

His knowledge of Islamic religion, Hadith, and fiqa (Islamic jurisprudence) was profound, and he had great knowledge of both Arabic and Persian languages. He has with him knowledge of Arabic literature. Hazrat used to mention details of Arabic poets and scholars with much fondness and interest in his meetings. In his view, the great poet of the Arabic language was

Umrao Qais. Hazrat used to read the poetry of the Persian poets. And he has an interest in Persian literature. And as per his looks, the great poet of the Persian language was Qaqani Sherwarni.

The Presence of the Sama meetings: (The Sufi practise of gathering to listen to religious poetry that is sung, often accompanied by ecstatic dance or other ritual) meetings : Hazrat used to attend the meetings of the Sama. Upon hearing the couplets of praise, Hamad (Praise of God) and Manqibat (poems written in praise of the Prophet Mohammad and his companions, good qualities, moral goodness) and Nat Sharif ('Naat Shareef' refers to poetry in praise of the Holy Prophet (peace be upon him) — mostly in the 'Urdu' language). It includes poetry regarding his Sunnah, virtues, miracles, and every aspect of his blessed life which can be praised. Hazrat used to shed tears from his eyes. Due to the effect of Sama, he will be present in the meeting for this matter. And it will prevail upon him in a condition of unconsciousness. But such events had been happening for some time in his meeting places.

In the meetings of Sama, Hazrat has prohibited dancing and weeping for the Muslim people in this matter. There will be Sufi people present at such a meeting, and Hazrat used to keep a close eye on their movement's condition. If he was present in the Sama meeting, then at that time if any Sufi engaged in dancing and weeping, Hazrat used to not like that Sufi person's dancing and weeping condition.

Hazrat used to advise the Sufi people that they should dance and weep if they were to be away from desire and greed of the world and disconnect from the properties of the world on a permanent basis.

Hazrat used to attend the Sama meetings of his grandfather, Hazrat Shaikh Hussain Balqi, and he has given a statement on this matter that "In his Sama meetings there will be about 60-70 choristers together at a time. And they sing in the Sama meetings, and in the meetings there will be Sufi people, gentlemen, nobles, and princesses. Also, there will be a large number of general people in the meetings of Hazrat's grandfather, as per the reference in the book "Monis Quloob".

In Sama meetings, Hazrat enjoyed music and was knowledgeable about various musical instruments. As well, he was familiar with different kinds of appliances and instruments. Hazrat used to like the musical instrument of the organ very much, which was made of wood, and Hazrat used to like the sound of this musical instrument. In his presence, chorister Kamanchi, who used to play musical instruments of the organ, and Hazrat thought the sound of this instrument was food for his soul, as per the reference of the "Monis Quloob" on page 184.

The method of pledge by Muslim disciples is:

Hazrat was the fourth custodian and Balqi caliph of teaching and preaching at the shrine of Hazrat Maqdam Yahaiah Muneri Bihari. Upon the death of his father, Hazrat Shaikh Hasan Daim, he had become custodian of the Bihar Sharif shrine in Patna. His grandfather, Shaikh Hussain, Nousha Touhid Balqi, was his spiritual master. And he used to accept the pledge of the Muslims as per the method of his grandfather. When he takes pledge from any Muslim person, then he will ask to wear a cap on his head and ask for repentance and ask that person to pay attention towards Allah. And he will take agreement from him to

take away sins and ask that person to recite the Islamic creed at that time. And he will ask to cut hair at three different places on that person's head.

Hazrat used to say that this was the method of pledge of his grandfather, Shaikh Hussain Nousha Touhid Balqi.

Teachings

1. There was his teaching that man should have an overwhelming fear of Allah in his period of youth. And he should have kept good hope from Allah during his old age. And in this matter he has quoted one saying of the Hadith that " A person's Eman (faith) is in between fear and hope" as per reference from 'Monis Quloob on page 61.

2. The advice not to leave in the village areas :Hazrat has advised Muslims not to leave in the village areas and not to leave in the urban areas because in living in the village areas there will be left over Friday prayers, Eid prayers, meetings of knowledge, sermons, and visits to the graves.

3. Hazrat taught Sufi people how to remove their egos from within their hearts. And remove bad habits from sensuality, cyber. envy from his insides, and kick these flaws to the curb and to throw these faults away from him. If Sufi does not do these things, his dancing and strewing will be in vain and useless in this situation.

4. He has taught the Sufi people that he should spend his life among the Sufi people so that no one would think him needy or indigent. And he should conceal his poor so that Allah may make him his friend. The heart of a fakir person contains content that

will be like the heart of the prophet Eisa. Prophet Eisa always pays his attention towards Allah. So Sufi people should always pay attention to Allah.

5. Hazrat used to think the show was a bad thing. As well as Hazrat's hate from the show. And he was given teaching to not look for and search for bad things, which are found on the inside of the man himself, and try to remove these bad things, as it is better to see a man's inside faults and bad things as well as try to remove them from himself. And that will be preferable to witnessing a thousand supernatural occurrences. If someone is involved in this, then he is mistaken in this matter.

Hazrat used to read the following Persian couplet and always think about this matter, and its translation and interpretation is as follows.

The trick is to find the fault in yourself.
It's like seeing a hundred different kinds of the unseen.

The End.

